finished the dog has vanished, passed on to a helper, but everybody thinks I have eaten it. ① Then I do this many times, & always the elk announces how many I have eaten. ② Towards 4.00 P.M. some man places a bear blanket on me, & with a bear's head sewn on so that it hangs under my left arm. The carpenter have made this very well, a real bear head, with bones put back in & stuck together with gum. A hidden cord makes it possible for me to shut the teeth of the beast together. With this regalia I go around to all the houses, pretending to eat dog flesh, & making my bear's head do likewise, - always with my eyes closed. A lot of people, & all, go with me & holler when I enter a house. I do not go around the fire first enter & go out, but do this 4 times, making the round of the village. Everybody calls out how I am a wolf, though why the bear covering I don't know. Then I return to S's house, where an elaborate stepped staging has been made between fire & S's sista. On the many people sit down, the ~~[illegible]~~ Kasuta near me. I am kneeling near the fire, ~~[illegible]~~ [illegible] at x. A man

1595

① unaptitz

② During this the jaws clack violently

brings out from the Glusta a box ①, of cedar, the upper edge of which is decorated with ~~effect~~ east spuk, & around the rim is a layer of moss, below a row of yew, he goes round fire revolving on himself 4 times, & sets this down before me. A carpenter is hidden by a sail behind me in order to do the necessary manipulation. A dog's tongue is stuck in the bear's head & made to go in & out. It is said that all the dog does eat = goes to the wolf. In the box are hot stones & alder dye. The carpenter causes water & pieces of meat to vomit from the bear's head, into the box, whence steam rises as if it were real internal food. ② When finished the carpenter pulls away into concealment the head. Then everybody hollers 4 times, & somebody throws spuk on the fire, "in order to make good the path of the wolf to the place whence it came". The power has now left me, and I rush out the house. The 4 times hollering & the fire offering sends the power back whence it came. During all that Alholta the Bukkumsba really believe, the Insuits who are not Alholta understand there is some fishy work but don't know what. Then there is a

1397

(1) tzulb ɔ m

(2) yuyùx

(3) ~~anut q~~ et anut q èst ~~x~~ (6) (3) maple, an copper ornament

(4) ~~usdts~~ isàx ta

(5) nuskwamsn q ta

(7) q q' ~~ats~~ aix làx ma. Is a person who sees something evil, perhaps a dead person, we don't know. Such a person is well, but appears true to tell his experience, his mouth is tied, cannot eat or speak, soon dies. S'LW'B had this happen to him, also Fred King's son.

(8) Always put on nose of corpse, otherwise will not get it to proper home, ~~will always sing~~ dancer of always carving earth + Cultus (8)

(9) a x/dj u nt p ìsm

good time, anybody's good song is sung, but no dancing. A few people went out with me, & dont them I go to every house, calling out, "I have lost my power" but I act as if ~~crazy~~ half crazy. Then I return to S's house when I dont time & start to tell of my story, but always get off & begin to beat as if crazy. Then everybody "whoop" again I start somehy, again I am lost, a holler "whoop" I so for 2 times. This is to make the song. ~~Then the boy sing, tells what sort of bow & is for. Then everybody take up the song~~

Then ① sings ~~the abbotta~~ my adventures, as if I had told them to him. Then all hands sing. The song has been made by the movement. As all hands sing, I dance, throwing my arms down from the shoulders, & unifying all & Sunday. When finished, I set down & S tears up blankets & gives to the people. ½ a blanket to a bot, ¼ to a commoner. Also he gives bracelets ②, of some white ware goods to the women, & nose rings ③ of shells, & earrings ④ of shell ⑤ and anything going. Then there is food, and the ampotum finished. Then ~~some people~~ go out. After a time, an alk goes round calling ⑥, which means, "Come to make him the dance"

1399

(1) tzkw sx̱w'

(2) t'wai / x'

(3) nusbàlat'a

(4) naq'piq

(5) first of all the crystals are hauled out of we, and then

The elk says (1) to the men who look after the crystals, meaning "Shortly make them heavy". There are 4 of these who perform the act of throwing the crystal into ~~the~~ men ~~me~~, via the ear. Then everybody goes out, leaving me in the skinosepta which apparently had been built all the time though I forgot to mention it. After a while, it does not matter how long has elapsed, the snarling of dogs is heard outside, caused by someone pricking them on. I get up & go out. Arrived in a house, ~~I start to~~ howl à la wolf & sit on my haunches, doing nothing but gnaw my fingers. Everybody "whelps" at me for a long time, I am heavy with crystals before I go out. Then I do this at every house. Returned home I remain in the skinosepta for 4 days, except that whenever I hear dogs I proceed to rush out & perform discourse. On the morning of the 5th 2 men get all the piss-pots (3) in the village. With these they return to the dance-hall (4). Hot water (5) is thrown over me by all the bucks, no ~~one~~ blankets is allowed on the latter. See me come out wet & dumb it was with piss. This causes the elk to leave me. Then I begin to cry, and all the bucks carry me roughly to the door, where I am thrown in.

1401

① ~~to~~ mu/kɛ̃/mɑ̃/ʃɑ̃/mɑ̃/a sɔ/ta

② at/wɔ̃/kɛ̃/nt ɑ̃/nɔ̃m

kɔ̃mɔ̃

This part of the business, my name for the time

Note. S says that many people will not cohabit with a woman during menses. He has done so & in part attributes his loss of manpower to it.

alobt. The alb tells everybody. "He has gone away". Then in a little while the Elbotta dashes out into a clear space on the island & prances around yelling, while a hidden comrade works the yelk. He is naked & often with his arms widespread. ~~Back to course~~ Everybody goes after him, & he is brought back to the village, ~~where~~ he bites all & sundry & as fast as he does so an accomplice splashes on iqwo to heal the wound. He goes round accompanied by a number of young ♂ & ♀, all wearing mag & bleak faces, but ~~not~~ anybody that wants. ~~If~~ at times he is tired he goes into the bush, & his followers sit down in separate sets. ① Then about 2 o'clock many women go near the beach. The dashes into a house, barks, bays, bites a few people, but any women in the house ~~to~~ shove out then holler. Then the other damsels on the beach do likewise & he dashes back almost to the beach. Then he returns to the house, taking his course NW up the town. ~~The alb~~ Then 2 bapoullas, ~~Halbabsla~~ Banophrenalia are brought to S's house. ~~Stood~~ near the Elbotta. This performance is to help the albotta's recovery. A clever dancer stands near the door & gives a very excellent dance as if to catch the ~~Elbotta~~

1417

① sk ɔ/m/ɛ m. The same word is use for cure.
② In Willie's case no time story, as he got it vis at kwola.
③ This time the typ stood up & explained that W's father had got t kwola.

how to beat time to ① the allotta. All the alpasta men watch the dancer who ~~stops~~ begins by gently lifting his hands and all if they are many, bagpuddle men beat time gently. Then as he lifts his hands more, the noise increases, as he sways to one side or the other the noise increases when he leans, & when he is ready for the climax, he heads menacingly & the noise increases to thunder pitch. Finally he jumps twice, at each ⚡ thunderous noise in which the drums, clarin & the two women join. This whole dance is done 4 times, each time with the 2 little back jumps. Then the musicint take their places. The at holla sitting near. The father of the lad then stands up & opens the ~~book~~ ② ③ & the name which his son will have. The names have come from ~~to~~ above whether the man went; at least the ambleums believe so. Willie has got these names, & passed them on to the next who will go on in his family for ever. ~~# Then the man~~ The man then tries to sing, but soon goes off the track & it requires the whoop of all & sundry to take him down again he tries, but without much success & the nasalents

1/18

14/9
1) tzqwthalsitz
2) q'lekspmuitz
3) as if he were trying to sing
4) sakthalsàxt